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# Common Sense

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Without fear or favor.

Carroll W. Glazier  
FOUNDER AND EDITOR

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## MISINFORMED HELP DIVIDE THE REVEALING STORY OF MY EXCOMMUNICATED AN ACT OF DESPERATION BY THE RACE MIXERS!

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I believe that segregation is right—and that integration is wrong. Along with two others who share this belief, I have been excommunicated from my church.

Since my excommunication on April 16, I have seen heartening evidence of the basic goodness of people from all parts of America. Hundreds of telephone calls and stacks of mail have reinforced my confidence in the basic rightness of my beliefs.

Expressions of support from thousands of patriotic citizens have strengthened my faith in the ultimate victory of our Cause.

Events of recent weeks have renewed my determination to continue the fight until the evil, Communist-inspired forces of integration are resoundingly and finally defeated.

So much happened and so much has been reported concerning this situation that it might be helpful to review developments and outline briefly the incidents which culminated in the excommunication order.

What led to our excommunication? Are New Orleans Catholics no longer able to preserve their racial integrity and uphold the Constitution of the United States? Or must they too, be persecuted for their patriotism?

The most recent act in this continuing drama began on the night of March 24, when the South Louisiana Citizens' Council issued a public statement that "Catholic schools in the Archdiocese of New Orleans will be desegregated this September."

The Citizens' Council said the integration decision was reached by Coadjutor Archbishop John Patrick Cody, a relative newcomer to New Orleans, who was sent from Kansas City to assist 85-year old Archbishop Joseph Francis Rummel. We had learned from reliable sources that Archbishop Cody was the real power behind the push for total forced integration in New Orleans' Catholic schools.

The Council's statement was verified on March 27, when Archbishop Rummel announced — through Msgr. Henry C. Bezou, his school superintendent — that integration would come to kindergartens, elementary and secondary schools in the Archdiocese this Fall.

Earlier moves toward integrating Catholic schools had ended in failure. A pastoral letter issued by Archbishop Rummel on Feb. 11, 1956, denounced racial segregation as sinful and morally wrong. This sweeping spiritual salvo, which shocked and stunned New Orleans Catholics, led most observers to believe that school integration would follow that Fall.

Catholic resistance to integration stiffened, however, and Archbishop Rummel postponed this action, explaining that he needed more time to "educate" the Catholic laity on the moral aspects of integration.



Jackson G. Ricau, Executive Director of the South Louisiana Citizens' Council, Box 283, Metairie, Louisiana, is a native of New Orleans and was educated in the city's Catholic schools. He is a graduate of Loyola University of the South. A former newspaperman, the 44-year-old Ricau is the father of eight children. He has been an active Citizens' Council leader since the early days of the movement.

Again in 1960, the Archbishop declined to mix the races in parochial schools, saying that this would be done only after New Orleans public schools had been effectively integrated.

His campaign of "education," meanwhile, apparently met dismal results. The great majority of New Orleans Catholics do not yet believe that segregation is sinful, and parochial schools are still segregated.

Total enrollment in the 153 schools of the Archdiocese this year is 75,707. This includes 64,856 white children at 123 schools, and 10,851 Negroes in 30 all-Negro schools. The Archdiocese includes 10 Louisiana parishes (counties) and part of another.

Pre-enrollment this Spring remains at a high level, indicating that Catholic parents are confident that there will be no integration this Fall.

More white children attend parochial schools than public schools in New Orleans.

Because of these factors, reaction to the Archbishop's integration announcement was immediate and vocal.

Judge Leander H. Perez, Sr., a national Citizens' Council leader, denounced the mixing order as a "black curse on 75,000 white Catholic children."

He told a cheering crowd at a Citizens' Council rally that if integration comes, white parents should "take their children out of every Catholic school . . . cut off their water (church contributions) . . . make them stop serving the cause of Communism."

The South Louisiana Citizens' Council called attention to "the tragic experiment in the Washington D.C. schools as an

example of what will happen here if integration is pushed on an unwilling laity in the massive Catholic school system.

"White Catholic schools will become predominantly Negro, and New Orleans will emerge as a city of terror," the statement warned, adding that a long list of documents connects the forced integration movement with Communism.

Emile A. Wagner, Jr., a public school board member and leader of a Catholic laymen's group, called the action "the most imprudent move that has been made by the Catholic hierarchy since the Catholic diocese was set up in South Louisiana."

Retaliation was swift. Letters of censure were sent by registered mail to at least three Catholic segregation leaders—Judge Perez, Mrs. B. J. Gaillot and me.

Mrs. Gaillot, president of Save Our Nation, a group holding that the Bible approves segregation, gave copies of her letter to the press. It was worded identically to the one I received.

In the letter, Archbishop Rummel charged the recipient with provoking others to "disobedience" of his integration ruling, and of fomenting "rebellion against the Church."

He threatened that "excommunication . . . will be automatic" if the recipient continued to oppose integration, and stated ominously that "an excommunicated person is excluded from the communion of the faithful and must be denied the Sacraments and Christian burial."

The letter which I received was dated March 31. On April 11, I mailed my reply to Archbishop Rummel. It said in part that he apparently assumed my disobedience "because I am fighting forced racial, political and revolutionary movement instigated and supported by the Communist Party, arch-enemy of all Christendom."

My reply continued:

"I base my support of racial integrity on the Constitution of the United States, the greatest document of its kind ever conceived by the mind of man and the fulfillment of 4,000 years of Caucasian manhood!"

"The forced mixing program lacks scriptural approbation and the clergy is hopelessly divided on the issue."

"If most Catholics in the Archdiocese are not opposed to racial integration, as Your Excellency infers, why has Your Excellency postponed Catholic school integration for nearly six years?"

"How can a loyal American Catholic be so cruelly threatened with the Church's most severe censure, reserved only for public sinners, when members of the Catholic clergy and laity who support Communist causes are not only not censured or excommunicated, but are actually defended and honored?"

"To illustrate, the Rev. Jerome A. Drolet, pastor of Our Lady of Perpetual Help Church in Kenner, La., has been a committee member and sponsor of the Communist Citizens Committee for Harry Bridges' since 1938.

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